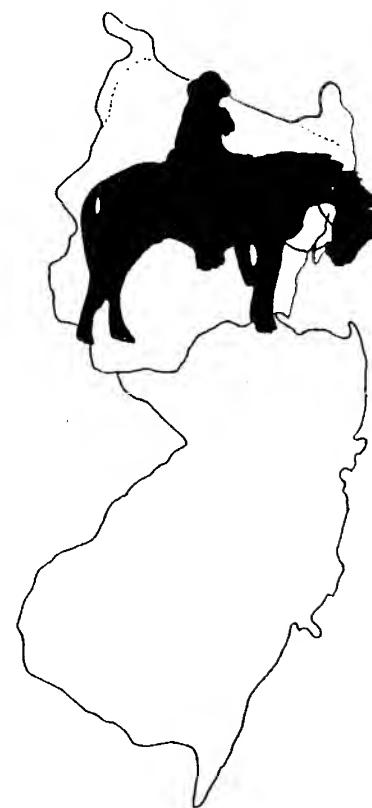


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CIRCUIT WRITER

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Northern New Jersey Conference
The United Methodist Church



Barbara Brooks Tomblin
Editor

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HISTORIC METHODIST SITES IN NORTHERN NEW JERSEY

William T. Noll

AN INTRODUCTION

This year the Trustees of the Historical and Archival Society have decided to combine their newsletter, "The Circuit Writer," with the Society's annual publication. In the future, we hope to expand this new *Circuit Writer* to include regular features as well as scholarly articles.

In connection with the Commission on Archives and History's focus in 1997 on the role of women in Methodism, this year's publication includes an article on the early deaconess movement in our Northern New Jersey Annual Conference which was then known as the Newark Conference. To complement our annual business meeting which will be held this year at Asbury, New Jersey, we have chosen to reprint "Bishop Asbury and New Jersey Methodism" an article by Dr. Kenneth E. Rowe from the Fall 1978 issue of "The Circuit Writer" and a column by Dr. Robert D. Simpson titled "Bishop Asbury's Last Will and Testament," reprinted from *Historian's Digest*.

For this inaugural issue of *The Circuit Writer*, William T. Noll has prepared a Bibliography of our past publications, by both author and subject. The Trustees have chosen a list of ten entries for historic Methodist Sites in northern New Jersey and invite our Society members to vote for three of these locations using the ballot included in the publication.

Barbara Brooks Tomblin, Ph.D.
Editor

The history of the Methodist movement in northern New Jersey dates back over two hundred years, to before the Revolutionary War. That history is reflected in the hundreds of congregations and other ministries which bear the name Methodist across our conference. It is also reflected in the many historic sites across the conference which are an important part of our Methodist heritage.

To celebrate the new format for "The Circuit Writer" as a journal of Methodist History, our Conference Historical and Archival Society has decided to begin naming locations of special significance as "Conference Historical Sites." The trustees of the society have decided upon ten nominations for this honor, each of which is described briefly below. Anyone becoming a member of the society in 1997 will be given a ballot with this journal, and will be eligible to vote for three choices among the ten. The three locations receiving the most votes will be the first designated Conference Historic Sites. In future years, additional sites will be selected by members of the society.

The Nominees (Listed in alphabetical order)

Bethany Church, Fort Lee and **Christ Church**, East Rutherford. Bishop Hae-Jong Kim established Northern New Jersey's first chartered Korean-American congregation while pastor at Fort Lee and East Rutherford in the 1960's. Today, that congregation, Korean Community U.M.C., worships in Leonia. Christ Church emerged from the merger of two congregations in East Rutherford: Wesleyan and Carlton Hill. The Fort Lee church is also the original site of Bethany Church, Wayne, one of the largest congregations in our conference.

Cummins House, Vienna. Bishop Asbury visited and stayed here often, and preached in the kitchen of this farmhouse, where services were held before the construction of the first church building began in 1810. Just down the street from the Cummins House is the sanctuary of the Vienna Church, built in 1854 on the site of the original chapel, and the church cemetery, which contains the remains of many notable early Methodists.

Drew University, Madison. Established as a theological seminary in 1867 to commemorate the centennial of American Methodism, Drew was named after financier and benefactor Daniel Drew. The first college building was the Gibbons Mansion, renamed Mead Hall, which was built in 1832. Many bishops and other church leaders were students or faculty at Drew. The United Methodist Archives Center on campus houses the General Commission on Archives and History and the largest collection of Methodistica in America, including John Wesley's death mask and Francis Asbury's Bible and saddlebags.

First Church, Newark. First Church was the product of a merger between two historic Newark congregations. Halsey Street Church, founded in 1808, was the original Methodist congregation in the city, visited often by Bishop Asbury. Halsey Street Church produced two bishops, Isaac W. Wiley and Charles L. Mead. Central Church was the home church of Bishop James N. Fitzgerald. Stephen Crane, author of *The Red Badge of Courage*, was the son of a Central church pastor. Today, while the congregation has disbanded, First Church's ministry continues in the Wesley Towers senior citizen home.

Frankford Plains Church, Frankford Plains. Easily the oldest congregation in our conference, Frankford Plains was originally a Lutheran church established in 1710. The congregation became Methodist in the 1780's and Asbury, Cooper, Lee, Morrell, Strawbridge, and other early circuit riders preached here. Among the historic places at this site are the eighteenth century cemetery and the unusual and historical octagonal schoolhouse, built in the mid-nineteenth century and recently restored.

Franklin-St. John Church, Newark. St. John Church, established in 1869, is the oldest African-American congregation in Northern New Jersey, and is regarded as the "mother church" of African-American congregations in our conference, having established mission congregations in Newark, East Orange and Montclair. In 1971, St. John Church merged with the Franklin congregation, which traces its history to 1830. The building on the present site was constructed in 1931 by the Franklin congregation.

Goodwill Industries, Jersey City. Across America, Goodwill Industries is one of the most familiar ecumenical missions to the disabled. As happened nationally, Goodwill in New Jersey got its start as a Methodist urban mission. It traces its beginnings to Italian and Slavic ministries operated out of two row houses in Jersey City, across from the present parsonage of the Lafayette Church. Goodwill is now headquartered in a spacious building in Harrison, with branch stores around the state.

McCullough House, Asbury. In 1800 the village of Asbury became the first community named after the pioneer bishop. Bishop Asbury visited the community several times, staying at the home of Revolutionary War veteran, Colonel William McCullough, the leading citizen of the village. Often, large crowds were accommodated by holding church services in McCullough's barn, which still stands on the property. The Asbury congregation was the center of an early circuit of churches. Bishop Asbury laid the cornerstone for the original church building in the village. The present sanctuary, built in 1914, is located at that same site.

Morrell House, Chatham. Thomas Morrell served as an officer in the Revolutionary army before becoming a Methodist preacher. His sermon at the Chatham home of his uncle Jacob in the 1780's resulted in the establishment of the Chatham congregation. George Washington stayed at Morrell

House when it served as the headquarters of General John Sullivan during the Revolutionary War.

Wesleyan Chapel, Califon. This wing of the Califon church first constructed in 1824, was originally located in Oldwick, and is the oldest church building still in use in our conference. In 1866, the Oldwick congregation built and dedicated a new, larger sanctuary. The next winter, the old chapel was dismantled, moved by wagon, and rebuilt at Califon in 1867 as that congregation's first sanctuary.

BISHOP ASBURY AND NEW JERSEY METHODISM*

Dr. Kenneth E. Rowe

It is a sobering fact that our first Bishop was never turned on by New Jersey. We Jerseyans never come off too well in his journal. As late as 1811 he wrote a sarcastic little note in his journal: "I am unknown in Jersey, and ever shall be, I presume. After forty years labour we have not ten thousand members." Actually, we had barely 6,000 members in the whole state in 1811. Even the New England Conference had twice as many members at a time when it was thought the Congregationalists had that area all sewed up!

Not that Bishop Asbury didn't try to crack New Jersey. Between the first time he preached within the boundaries of our Northern New Jersey Conference (1772) and the last time (1815) he made at least 60 preaching tours through the state. He could hardly avoid us. New Jersey—then as now—was a highway between the two great urban centers of Philadelphia and New York. Methodism along the routes traveled by Asbury and his colleagues was strengthened by their regular visits and preaching. When, in 1773 the preachers gathered for the first of a continuing line of annual conferences; there were only ten preachers assigned to a single circuit covering our whole state. Actually, most of the preaching points were in South Jersey. The next year the state was divided into two circuits—a northern circuit centering around Trenton and a southern circuit centering around Burlington. Progress was slow; converts few; new churches even fewer, especially in the northern part of the state. But things would get worse before they would get better!

During the next few years revival met revolution. American Methodism, and especially New Jersey Methodism, almost died in the midst of this political revolution. The first churches in our conference were formed as the clouds of taxation without representation and royal oppression gathered on the horizon. When Britain's conflict with the colonies broke out into war in 1775, John Wesley's social conscience moved him to support the early pleas of the colonists for liberty and justice. But when the American demand for liberty was changed to the demand for independence, Wesley's inbred loyalty to crown and empire, and his doctrine of nonresistance to "the powers that be" turned him against the rebels. In the six years of the Revolutionary War Wesley penned and published no fewer than thirteen royalist tracts and open letters. The most famous was his CALM ADDRESS TO OUR AMERICAN COLONIES published in London in the summer of 1775. By year's end a dozen different editions were published on both sides of the Atlantic. Infant Methodism almost died. Methodists—preachers and layfolk alike—were branded Tories, traitors. Methodism in many areas—especially war-torn New Jersey—was forced underground. At the end of

the battle of Lexington and Concord in the Spring of 1775, Methodists in New Jersey numbered about 300. By year's end rolls were reduced by half. Few Methodists advertised the fact that they belonged to Wesley's clan. All of Wesley's preachers went home—except one, Francis Asbury, who was forced to hide out in an attic in Delaware for the better part of two years.

By the fall of 1780 the war was almost over and Asbury felt safe enough to leave his wartime sanctuary and begin his supervisory tours of the circuits. He continued to appoint preachers to the Jersey circuits, hoping for the best. From time to time, on his way north or south, he would stop by, preaching to the people and attempting to lift the spirits of the weary preachers.

The office of Bishop in our church is inseparably connected with the personality of Francis Asbury. He is the man who molded the office. In a manner of speaking, Asbury lives today in the institution of Episcopacy among us latter day United Methodists. In the early days there was lively debate about our newly formed church and its ministers and bishops, especially with the Presbyterians and the Church of England, our mother church. Presbyterians, of course, did not have bishops and scoffed at ours. The Church of England (now the Episcopal Church) had bishops but felt ours was only a pale imitation of theirs. Asbury claimed, in effect, ours is better than yours! To Asbury's mind our Lord's apostles were the first bishops and they were circuit riders. Hence the chief mark of an apostle (i.e., Bishop) is Itinerancy. Asbury agreed with the Anglicans and the Roman Catholics that bishops were the successors of the apostles, but unlike them claimed that bishops should be itinerant evangelists. It was not until the second century, said he, that bishops became identified with one area or diocese, that—to use the technical Methodist term—they "located." This location of bishops, in Asbury's mind, marks the fall of the episcopate from its former glory. So, far from regarding the Church of England episcopacy as complete with the Methodist a pale imitation of it, Asbury believed the exact reverse to be true. Authentic episcopacy, lost for centuries, had now been restored in the formation of the Methodist Episcopal Church in Baltimore in the United States of America in 1784. Like the Apostles, and unlike the Roman Catholic and Episcopalian bishops, Methodists bishops are itinerants.

While itinerancy was essential to the nature of authentic episcopacy, celibacy was a close second for Asbury. It may be embarrassing to realize that our first bishop was not only a bachelor, but even defended celibacy and urged his preachers to imitate him—as he imitated St. Paul—in pursuing a celibate life. It was not possible, he thought, to carry out the functions of authentic episcopacy or ministry with a wife and family. The person who marries must assume family obligations; he cannot really fulfill the obligations of itinerancy. Asbury is not opposed to marriage for layfolk, but he is convinced that it is not a suitable state for Methodist preachers or bishops. His journal is full of wry comments about preachers he has lost either to the devil or to women. Family life meant location, the settled parish, Presbyterianism in church government if not in doctrine!

*Reprinted from "The Circuit Writer," Fall 1978.

Marriage is honourable in all (he wrote in his journal) but to me it is a ceremony awful as death. Well may it be so, when I calculate we have lost the traveling labors of 200 of the best men in America, or the world, by marriage and consequent location.

No one in Christian history—not even St. Paul—had a circuit comparable to Asbury. Despite hazards and difficulties of rough country like New Jersey, Asbury persisted in making his episcopal rounds until the very end of his life. The mark of apostolic succession, some wag once noted, is APOSTOLIC SUCCESS. Who had more right to be called Bishop? An Anglican bishop sipping port in his palace after a leisurely afternoon of calling in the salons of his wealthy parishioners, or the rugged son of a Staffordshire gardener crossing rivers and mountains on a pony in order to preach at some remote farmhouse in New Jersey? The sign of apostolicity is to be UNDER ORDERS not merely IN them!

At the cornerstone laying ceremony for a new church in our conference in 1796 in a town which bears his name, our pioneer Bishop invited the congregation to sing Isaac Watts hymn "The Foundation Stone," which has long since disappeared from our hymnal.

Behold the sure foundation stone
Which God in Zion lays;
To build our heavenly hopes upon
and His eternal praise.

(Isaac Watts' paraphrase
of Psalm 118, vv. 22-23)

New Jersey Methodism is built on the "sure foundations" which "God in Zion Laid" through his servant Francis Asbury. From hasty visits spread over a busy lifetime slowly but surely Methodism prospered—even in New Jersey! Asbury's administrative gifts and superb strategy were only part of the reason.

Asbury and the Methodists of his generation believed in the residence and presence of the Holy Spirit in the lives of the faithful. They abhorred the horrors of sin and of man's inhumanity to man. So they sobered the drunken, fought off human slavery, gave dignity to labor, and made thrift, industry and sobriety practical virtues in a debauched society. Our founding fathers and mothers in the faith reshaped history—not because they set out to reshape history, but because they meant to haul persons up short before the utter glory of God in judgment and mercy, to help them see themselves and their neighbors in a new light, and to devote themselves to creative but unostentatious service. So closely are we joined in our founding fathers and mothers that they have to depend on us for the outworkings of their dreams and visions—just as we must depend on them for the foundations on which we build.

A new future is opening before us all—a difficult future, that is already beginning to daunt even the most optimistic of old-style progressives in church and society. But in Christian perspective it matters less whether the future is hopeful or grim, but whether, having read off the record of the past, we're prepared to reenlist for another tour of duty, to live, to work, to die by the faith that wrote the record of the past and has yet more to write on history's pages!

BISHOP ASBURY'S LAST WILL AND TESTAMENT*

Robert Drew Simpson

Recently I read a copy of Francis Asbury's Will. How much a Will says about the life and values of a person. I thought it interesting to see what Asbury's Will says about the founder of our American Methodist Church.

Asbury drafted his Will June 7, 1813 three years before his death. This was understandable for his health was already precarious.

But what did this man have to leave? What was his legacy?

The Will is comprised of four "Items." The first "Item" is a statement of the faith by which he lived. "I give my body to the dust, from whence it was originally taken, in hopes of a Glorious resurrection to everlasting life! I commit my Spirit to the Father of all Spirits, in the justifying, sanctifying, preserving, and Glorifying Grace of the Son of God and only Saviour of the world."

Having affirmed his faith, Asbury attends to the practical considerations and needs of living. In "Item Two" he declares, "I give and bequeath all my wearing apparel to the traveling and local preachers of the Methodist E. Church that shall be present at my death." Imagine the thrill some young preacher felt, when he next preached, while wearing the bishop's suit?

Asbury knew how important transportation and learning were especially to a bishop. Therefore, it is not unusual to learn in "Item Three" that "I give and bequeath my Horses or Horse and carriages, together with all my Books and Manuscripts, to William McKendree, first American Bishop of the Methodist E. Church." How practical that he would leave his horses and his library to McKendree.

"Item Four" is divided in three parts. First, he leaves \$2000 "now deposited in the Book Concern to be applied in printing Bibles and Testaments, with other pious Books and Tracts and Pamphlets upon experimental and practical Godliness." Further, he willed that if "the present order of things be changed I wish the money to be funded, and the Interest by the Special Trust by equally and annually divided among the Ten Conferences, or if the number shall be increased, there shall be an equal dividend to the whole number."

The second part reveals that various persons had left legacies to Asbury to provide for him in his old age when he would need "an Independent support." If this is not needed, he wills that the "Interest and some of the principal," as a "faithful steward," be returned to the Church. Further, he makes an interesting and compassionate bequest to Elizabeth Dickins of \$80 annually should she "survive me and continue in her wid-

*Reprinted from *Historian's Digest*.

owhood." She was the widow of Rev. John Dickins, Asbury's close friend and founder of the Book Concern. He died in 1798 of Yellow Fever. Elizabeth Yancey Dickins had the honor of being the first woman to occupy a Methodist Parsonage. Some wag might say that this may have been the reason for Asbury's act of compassion.

The final part of "Item Four" is very special. Asbury was very fond of children, and they were fond of him. Many were named for him. It is not surprising, therefore, that his Will directs, "As to all my nominal Children, Male and Female, whose parents have thought proper to put any part of my name upon them, I wish the Book Concern to give to each of these each a Bible, as one of my nominal Children."

And what wishes did he express for his burial? Very simply he wrote, "my Burial decent and solitary, a Gravestone or not, but plain; my Funeral expenses paid by money in my Pocket, or from the Interest of the deposit in the Concern."

Francis Asbury

THE DEACONESS MOVEMENT IN THE NEWARK CONFERENCE: THE FIRST DECADE

Barbara Brooks Tomblin

November 5, 1997 will mark the one hundredth anniversary of the beginning of the deaconess movement in northern New Jersey. On that fall day in 1897 the first Deaconess Home was officially opened in Jersey City in what was then known as the Newark Conference. Three general officers of the Women's Home Missionary Society, Mrs. Fisk, Mrs. Rusk, and Mrs. Dale, and number of ministers, and "many earnest Christian men and women" were present for the opening of the home which was located on the third floor of 290 Barrow St., Jersey City. The dedication of the new home included what the 1898 *Newark Conference Journal* described as an "impressive devotional service." The corps of workers at the Deaconess Home consisted of four deaconesses, under the superintendence of Mrs. G. A. Clark, and a trained nurse, Miss Rendall "all of whom have rendered efficient service." These young women lived at the home, but worked in the Centenary, Hedding, St. Paul's and Trinity, Jersey City churches and as far away as the Boonton; Market Street, Paterson; and Calvary, East Orange churches.¹

New Jersey deaconesses were part of the growing deaconess movement begun in Germany by a German pastor who revived the office of deaconess which had disappeared from the world church community in the thirteenth century. He opened a hospital and training school for young women nurses starting a movement that quickly spread throughout Europe. In the late nineteenth century the deaconess movement came from Germany into the United States. American deaconesses lived in deaconess homes modeled on the European "mother houses" in which the women lived and trained. A National Training School of Deaconesses in Washington, D.C. was established by the Women's Home Missionary Society in 1891 and the following year another school, the Scarritt Bible and Training School, was opened by the Methodist Episcopal Church.²

It was through the efforts of the Newark Conference Women's Home Missionary Society that the first Deaconess Home was opened in Jersey City in 1897. Planning for the new Home began at an all-day meeting on

¹*Official Journal, Minutes of the Newark Conference, Methodist Episcopal Church, 1898.* New York: Press of Eaton & Mains, 56. For more information on northern New Jersey deaconess work see also, Matchett Y. Poynter, "Deaconess Work," and George S. Harper, "Newark Conference Deaconess Personnel," *Newark Conference Centennial History, 1857-1957*, 354-7; and Natalie C. Bergen, "Division of Diaconal Ministry," *Update: The Changing Scene in the Northern New Jersey Conference, United Methodist Church, 1957-1982*, 32.

²*New World Outlook*, July-August 1988, 17.

February 16, 1897 at Centenary Church in Jersey City. The meeting featured an afternoon speaker, Mrs. Jane Bancroft Robinson. In December, the home moved to what were described as "more commodious quarters . . . in a desirable location on the first floor of 300 Montgomery Street, Jersey City."³

According to an article in the *Deaconess Advocate*, "the Newark Conference Deaconess Home of Jersey City had been started but a few months, but has already made an excellent showing in work done. There are at present four deaconesses under the superintendency of Mrs. Georgiana Clark. Three of these, Mrs. Clark, Mary Clemenson, and Ida L. Lewis, were consecrated April 4 at a session of the Newark Conference, Bishop Goodsell presiding."⁴ In announcing the opening of the new Deaconess Home, the *Christian Advocate* wrote, "The demand for workers is such that the corps might be doubled" and in a bid for that support said, "It is hoped that during the coming Christmas season this providential opening for service will be generously remembered in the gifts of the people."⁵

The Presiding Elder of the Jersey City District, James B. Faulks, described their work in his annual report: "From this new center three elect and consecrated women go forth on errands of mercy, and in aid of the churches. One of them is an educated nurse. It is hoped this agency will be rich in good fruits and that its capacity for usefulness will be fully developed."⁶

A Conference Board of Deaconesses was established and its chairman, Rev. James I. Boswell of the Hackensack church, made its first report to the annual conference in 1898. He reported that three deaconesses had been consecrated April 5, 1898 at the Forty-First Session of the Newark Conference held in Calvary Methodist Episcopal Church, East Orange. Rev. Boswell noted that five deaconesses were presently employed by the conference, three of them working in Jersey City, one in Boonton, and one in Paterson and commended them by saying, "Their work has been useful and acceptable."⁷

In her report, the chairman of the Conference Deaconess Home's House and Home Committee, Mrs. James I. Boswell, explained that the response of so many young women to deaconess' work necessitated "more room and we moved to 300 Montgomery Street, Jersey City; December 10, 1897. A competent Board of Trustees has the supervision of the general interests of the Home, aided by a House and Home Committee composed of 'practical Christian women of Jersey City and vicinity.'" The deaconesses planned a move in early April to a new home rented at 201 Montgomery St.,

Jersey City. "We expect more deaconesses," Mrs. Boswell wrote, "and have secured the outfit for a kindergarten which some of our deaconesses who are trained kindergartners expect to open in the Home for the poor children in its vicinity." She urged churches to support the home by contributing money, clothing, provisions and suitable books to Home.

In her committee report, Mrs. Boswell offered further information about Conference support for this new mission endeavor. She explained that since December 10, 1897 table expenses of the Home have been provided by "what we call style 'Thursday Baskets' . . . boxes or barrels of provisions, and the surplus has been distributed by the deaconesses in many a needy and worthy home."

By 1898 a large number of area churches, including Englewood, West Side Avenue, Emory, and Hedding in Jersey City; Montclair, Morristown, St. Luke's and St. Paul's, Newark; St. James, Elizabeth; Westfield; First Church, Plainfield; Park Church, Elizabeth; Centenary, Palisade, and Trinity churches, Jersey City; First Church, Bayonne; and Washington, were donating to the "blessed work" of the Deaconess Home. In addition, the Treasurer, Mr. E. W. Drake, reported that the Home was operating in the black and had been aided by churches and the Women's Home Missionary Society. However, Mrs. Boswell also asked members of Conference for aid in furnishing the new home.⁸

By the following year, the Jersey City Home, now located at 210 Montgomery Street, was flourishing with four deaconesses and a housekeeper. In January 1899, Miss Josephine Corbin, formerly of the Philadelphia Deaconess' Home, was transferred to the Newark Conference to become the superintendent of the Home. She spoke on behalf of their work at the May meeting of the Newark District Association of the Women's Home Missionary Society which met in Bloomfield, New Jersey. According to an article in the *Christian Advocate*, Miss Corbin told the large audience at the meeting that the deaconesses had just opened a mission in Jersey City and "settlement work will be begun shortly at 11 Vesey Street, Newark. Evidently the deaconesses are not afraid of work in hot weather."⁹

Board of Deaconesses Chairman James I. Boswell reported of Miss Corbin, "She is doing good work through the Conference as an evangelistic deaconess. Miss Lewis and Mrs. Cole have been doing parish work at various churches in Jersey City District. Miss Clemson is in charge of the kindergarten and sewing school connected with the Home." Rev. Boswell noted the thousands of hours spent by these deaconesses visiting and nursing and conducting meetings and teaching in the industrial school and Sunday

³*Deaconess Advocate*, February 11, 1897, 100.

⁴*Deaconess Advocate*, May 1897, 10.

⁵*The Christian Advocate*, December 16, 1897, 825.

⁶*Official Journal, Minutes of the Newark Conference*, 1898, 33-34.

⁷*Ibid.*, 55-56.

⁸*Ibid.*, 56. Treasurer Mrs. E. W. Drake reported that receipts from 5 November to 30 March were \$406.87 and disbursements were \$341.62.

⁹*The Christian Advocate*, June 15, 1899.

schools, "but the souls saved and reclaimed, the poor who were fed and clothed, and the weary who were comforted, are the results of the labors of the Deaconess who goes in and out among us 'as one that serves.'"¹⁰

The deaconess movement continued to grow as northern New Jerseyans began a new century. In his 1900 district report, Samuel P. Hammond, Presiding Elder of the Newark District, proudly announced the opening of a second deaconess home in a house on Spruce Street in Newark. Although work began there early in the year, the Deaconess Board soon found a new home for the deaconesses at the South Market Street Church's parsonage. This home was under the charge of Mrs. H. P. Doane. Board of Deaconesses Chairman Boswell commented in his annual report that in the new home, "Thirteen persons have been employed in the work during the year—two as matrons, one a trained nurse of worth and experience, and the others have done the usual work assigned to a deaconess." He noted that they had made many thousands of visits to homes of the poor and neglected, but, "The work is yet in its infancy and is full of promise and we bespeak for it your prayers, your sympathies, and your generous support."¹¹

Rev. Hammond wrote in his report on the district, "The work began auspiciously, and has gone on successfully." The St. Paul's, Union Street, Halsey Street, DeGroot, Central, and Roseville churches, and the Church Extension Society, all employed deaconesses. Hammond said that regular services would continue at South Market Street church but that the deaconesses would also have use of the church for their services and would live in parsonage. "The great population of the city, foreign and native, needs just such services as these devoted women will render." He hoped a great deaconess building at this site would one day come and asked interest, prayers and money of the city of Newark and of the district to further this "desirable work."¹²

Adeline M. Houston at the Newark Home told readers of the *Deaconess Advocate* about her work with the junior and senior Epworth Leagues. "We held our first missionary meeting recently. Subject. Our Country. Mormons and Negroes were discussed. We have just started a boys' choir in our Junior Epworth League." Adeline was trying also to start a Bible study in the Epworth League and wrote, "I am doing the foundation work. We hope soon to get it on a fair working basis. What a field for seed-sowing and what a privilege to be a co-worker." She confessed that there were barriers to success citing "a very floating population as regards sunday school work," and said, "it is very difficult to hold them during the summer. But God is blessing the work and the worker."¹³

¹⁰*Official Journal, Minutes of the Newark Conference, 1899*, 58. "Thursday baskets" from churches and Epworth Leagues averaged \$25. a month.

¹¹*Official Journal, Minutes of the Newark Conference, 1900*, 53.

¹²*Ibid.*, 44-45.

¹³*Deaconess Advocate*, September, 1899, 5.

Deaconess work also continued in Jersey City at 201 Montgomery Street with three deaconesses. The Jersey City deaconesses were especially occupied with outreach to immigrant children and the presiding elder of the Jersey City District, John R. Wright, said, "A kindergarten is carried on among foreign population who live in neighborhood of Steuben St. Mission." He also quoted a returned missionary who had said "that this is a field as needy as any in South America."¹⁴

The work of the deaconesses in Jersey City and Newark expanded during the early years of the new century. In 1901 the four deaconesses assigned to the Jersey City home, once again under the supervision of Mrs. Georgiana Clark, made 2,025 calls and conducted or addressed 340 meetings. The Jersey City Evangelization Union was active in the city promoting mission work among "several thousand foreign born folks" in the Constable Hook section where many of the immigrants worked for the Standard Oil Company. Apparently the deaconesses had been involved in opening and carrying on a Sunday school there for in his annual report Jersey City District's Presiding Elder J. R. Wright, wrote, "The deaconess work in our city has made advancement. The deaconesses employed by the churches are appreciated by pastors and people. The basket offerings to support of the House are receiving more general attention."

Rev. Wright went on to mention a Miss Rebecca A. Robinson who by "faithful visitation" had gathered a Sunday school in Constable Hook of 100 children and who was "a vigorous kindergarten." He praised Miss Mary E. Clemson of the Steuben Street Mission who superintended a crowded Sunday School, a boys' club, a kindergarten, and a mother's meeting in lower Jersey City, "where the problem of city evangelism is more difficult." Elder Wright lifted up the work of evangelism and the education and Christianizing among "the multitude of young people of foreign parentage who want to come to us."¹⁵

The Newark Deaconess home was in charge of Mrs. H. P. Doane and in 1901 had four deaconesses in what they deemed, "appropriate work." Some glimpse into their work was offered by a news note in the *Deaconess Advocate*: "Our workers are occupying the parsonage of a down-town church. We are admirably situated for work among the really needy. . . . The revival spirit has been in our midst all winter and more than fifty souls have been brought into the Kingdom. Miss Spratt, a deaconess trained in Hugh Price Hughe's work in London is giving her time to evangelistic work in the churches of the Conference."¹⁶

Newark District Presiding Elder, W. L. Hoagland, noted, "The deaconesses have quietly but earnestly continued their most excellent work

¹⁴*Official Journal, Minutes of the Newark Conference, 1900*, 41.

¹⁵*Official Journal, Minutes of the Newark Conference, 1901*, 50.

¹⁶*Deaconess Advocate*, March 1, 1901, 13.

among the churches." In his annual report, Board of Deaconesses Chairman James I. Boswell added that the four deaconesses of the Newark Home had made 7,026 calls, conducted 766 meetings, and attended 1,762 meetings. He also stated that quarterly meetings had been held by the "Bureau" and that the Constitution and By-laws had been revised. Three deaconesses were set apart by consecration at the 1901 session of conference which was held at the church in Hoboken. Rev. Boswell closed his report saying, "Increasing interest is shown by the churches and our hope and prayer is for increasing prosperity during the coming Conference year."¹⁷

Although clearly regarded as important work, the deaconess movement in northern New Jersey was being carried out on a shoestring budget. In his annual report for 1902, Warren Hoagland carefully noted that the expense of six deaconesses' work and the upkeep of their home at South Market Street in Newark was only \$200. a month, paid for by the Women's Home Missionary Society. However, he added, although a very small cost, "it is too great for the poorer churches." Despite a tight budget, the deaconesses at the Newark home, now under the charge of Mrs. Emma L. Olmstead, continued to serve the community in 1902 making 6,914 visits and holding 692 meetings. Rev. Hoagland praised the women and said, "their tender and loving ministrations are everywhere welcomed among the poor and the sick."¹⁸

In the Jersey City District, Presiding Elder John R. Wright, noting that 1902 was a "year of sorrow, storm, floods, fire and disease," devoted part of his annual report to the valuable work of the deaconesses in his district. The Jersey City Home, now under the superintendency of Mrs. C. C. Weston, had six deaconesses active in 1902, five of them working in churches and evangelization work and one in nursing. "The deaconess nurse which is new work with our Home, is meeting with favor," wrote Rev. Wright. He also commended the deaconesses work at the Simpson and Trinity churches where the Sunday schools were overcrowded and lifted up their ministry at the Steuben Street and Constable Hook Missions where the "work is largely among children of foreign parentage." The Board of Deaconesses' annual report augmented this accounting by informing members of conference that, at the request of the pastor, the Jersey City deaconesses "had worked in eleven churches during the year. They have also taught the children, visited and nursed the sick, made 3,080 calls, held 740 meetings, aided families, and other similar work."

The Board of Deaconesses, which governed the operations of the two deaconess homes, met in 1902 and decided that cash and supplies for the

Homes that come from the Jersey City and Paterson districts should go to the Jersey City home and from the Newark and Elizabeth districts to the Newark home. Chairman Boswell furtively pleaded in conclusion, "Will pastors and churches kindly cooperate?"

Three deaconesses, Miss Ida Mills, Miss Ada Mills, and Miss Capitola Leohner, were consecrated at the 1902 session of conference which was held at St. James' M.E. Church, Elizabeth, from April 2 to April 8, 1902.¹⁹

The following year, 1903, brought changes to the Jersey City deaconesses. At the wise suggestion of J. W. Pearsall, the house adjoining the parsonage at Trinity church was purchased for a new Deaconess Home with a gift of \$1500. The home was deeded to the Jersey City Evangelization Union, now incorporated with nine trustees as "The Jersey City, Hoboken and Bayonne Evangelization Union," for the work of evangelization. The deaconesses, who took possession of their new home in December, spent the year working with the Steuben Street Mission and with the Trinity, Hedding, Centenary, and Hoboken churches. The Presiding Elder noted in his report that "Others are asking for deaconesses."

In his 1903 annual report to the conference, Rev. Hoagland offered a useful description of the Newark District explaining that his was "a small compact territory, with a dense population, chiefly urban. Only two pastors have need to keep a horse and carriage." In other words, with a total of 58 churches in the district, everyone could walk to a church. The district included the cities of Newark, Harrison, Kearny and Arlington and the towns along the Delaware, Lackawanna and western railroad line out to Montclair, Denville, and Bernardsville.²⁰

As always, Rev. Hoagland affirmed the work of the district's deaconesses. "Our deaconesses, wherever they go, are doing a blessed and most acceptable work. Their services are always in demand and more of them have been asked for by the churches than can be supplied." He says the deaconesses occupy the South Market Street parsonage, a good house but "not very well located. A good investment for some one who has money to devote to a religious purpose would be to provide a suitable home for our deaconesses."²¹

The Board of Deaconesses' report for the third year of the new century offers the most detailed account of the work of the early deaconess movement in our conference which included two deaconess homes each controlled by a local board with delegates from each church. The Newark home's board was chaired by Mrs. G. E. Barrett and the Jersey City board by Mrs. E. C. Dutcher.

¹⁷*Official Journal, Minutes of the Newark Conference, 1901*, 65.

¹⁸*Official Journal, Minutes of the Newark Conference, 1902*, 47. Receipts totalled \$799.33 in cash and nearly that amount expended.

¹⁹*Ibid.*, 50-51.

²⁰*Official Journal, Minutes of the Newark Conference, 1903*, 47.

²¹*Ibid.*, 43, 57.

By 1903, five Jersey City deaconesses had moved to property owned by the City Evangelistic Union at 117 York Street. They spent 233 hours employed in kindergarten work, 339 hours in junior league work, conducted 112 meetings, made 4,905 visits, 41 hospital visits, distributed 37 food baskets, 3,407 tracts, 14 Bibles, and 826 garments and aided 124 families.

In Newark the deaconesses lived at 508 Market Street. From this home they went to local churches and into the community accomplishing an impressive record of work: 6,250 calls made, 854 meetings conducted, 1,021 garments given out, 647 hours spent nursing the sick, 2,194 tracts and papers distributed, 116 hours conducting the boys' school, and another 300 hours spent in kindergarten work. The deaconesses induced 201 persons to join church or come to Sunday school, found employment for 70 persons, and provided 114 families with food and clothing.

The Board noted an increasing demand for deaconesses in the city—"among the poor, and the sick, and among the immigrants who crowd our shore." In trying to meet this demand for more dedicated deaconesses, the conference provided a series of lectures to the women and at the annual conference session on April 2, 1903 consecrated three deaconesses: Rebecca A. Robinson, Luella Crouse, and Nettie E. Nelson.²²

1904 was a memorable year for the Newark Conference, for the nation, and for Methodism. A presidential election year, a year of great floods and a very severe winter, 1904 was also the anniversary of John Wesley's birth which was celebrated in many churches. The Presiding Elder of the Jersey City District, J. R. Wright, was committed to evangelization and in his report called the attention of members of Conference to the opening in 1904 of the tunnel under the river to New York from Jersey City. Wright felt this event would "open New Jersey to newcomers."

Rev. Wright spoke enthusiastically of the Deaconess Home on York Street which had a working force of six deaconesses who worked in the Hoboken, Simpson, Trinity, Centenary, Hedding and Steuben Street churches. "At Trinity," he wrote, "they have an enthusiastic class of over one hundred boys and girls who are being instructed in the doctrines and history of the church."²³

In the Newark District W. L. Hoagland once again praised the work of the five deaconesses which, he said, "commends itself more and more to our people." The women worked at Centenary, Roseville, Montclair, South Market Street, and the Italian missions. "They have made 7,949 calls, chiefly on sick and needy. They have taught probationer's classes, conducted Junior Leagues, sewing classes, boys club, kindergarten, and women's prayer meetings."

Hoagland's concerns about the deaconess movement in his district focused on the need for more workers and revenues which would enable the deaconesses to work with "poorer and weaker churches" and the Women's Home Missionary Society to own a home more centrally located. He wrote, "We are proud of our little Italian mission. Not because it is so big, but because it is a beginning among the vast number of foreigners in this city. We have 27 full members and 47 probationers. . . . The pressing need is for a suitable place of worship. Who will give the money for a chapel? The Deaconess Board kindly provides the rent of a "dingy little room in South Market Street, paying ten dollars a month." Hoagland also credited the Epworth Leagues which gave \$360. toward the salary for an Italian pastor for the mission, but bemoaned the lack of support for such an important mission field as "this half-foreign city." He also yearned for an end to jealousy among the Protestants and for a union of Protestant churches to "divide up the field and thus help and encourage one another."²⁴

In 1904 the Board of Deaconesses welcomed a new chairperson, Charles S. Woodruff, a minister serving the Park Street Church, Bloomfield and a new secretary, William M. Trumbower, the pastor at Bergen Point. In their annual report, they asserted that the "wisdom of the deaconess movement is no longer a question" and urged northern New Jersey Methodists to "give deaconess work a place in the very forefront of Christian activities when judged by the ability to meet most pressing needs by the practical results of effort." Woodruff defined the movement writing, "The Deaconess movement means selected and trained women for specific practical Christian service." Noting that some considered this "an unnecessary help for the pastor of the church" he pleaded the case for deaconesses, writing that deaconess work was not for the purpose of relieving of work or responsibility, but "rather for increasing the demands and intensifying the life of the church employing her and for enlarging the influence and power of the church in the community." Explaining that in the cities "all homes are open to them at all times as not to the pastor," he itemized the work of the deaconesses and then in a statement of their mission said, "The deaconess is the living link between the Church and the multitudes and by means of her efforts shows most effectually the interest, care and love of the Church for those who need most its ministrations."²⁵

The year 1905 was a banner year for the deaconess movement in the Newark Conference. The Jersey City Deaconess Home had eight deaconesses and the Newark Home housed seven deaconesses, making a total of fifteen women working in the conference. Their education was a concern of the Board which reported that in 1905 Rev. H. F. Randolph and Rev. C. J. Hoyt gave a series of lectures at the Home for the education of the deaconesses.

²²Ibid., 60-63.

²³Official Journal, *Minutes of the Newark Conference, 1904*, 47.

²⁴Ibid., 56-57.

²⁵Ibid., 66.

In the Jersey City District the financial support of the Deaconess Home was made more secure by the Evangelization Union of Jersey City, Hoboken and Bayonne which enjoyed a prosperous year under their paid superintendent, Rev. Dr. R. K. Boyd of Trinity Church. In a new plan, the Union joined the management of the Deaconess Home giving it a much stronger financial support.

In 1905 the Jersey City home had eight deaconesses under the supervision of Anna C. Beale. One, Bertha E. Deen, was a nurse deaconess. Rebecca A. Robertson served Hedding, Nettie E. Nelson served Centenary, Ida Mills worked at Trinity, Bertha Meyer at St. Paul's, and Ada M. Mills and Miss Anderson at Epworth Mission. Jersey City District Presiding Elder Charles Anderson wrote, "They have several hundred children under their care, thus linking homes with the church and carrying the gospel to many who could scarcely be reached in any other way."²⁶

In another move to assure financial backing for the Jersey City Home, on February 9, 1905 the first Founders Day was celebrated. The Home planned to celebrate Founders Day every year after that in early November. The occasion acknowledged James W. Pearsall who gave more than half of the money for the Home. The names of thirteen founders, who subscribed for a total of \$1,260, were announced and the Home's trustees named ten founders whose names were to be inscribed on a plaque. These founders had each given a sum of \$100. to the Home. This completed the payment for the Home and left a balance in treasury.

At the Newark Deaconess home at 508 Market Street six parish deaconesses served. Clara Alward worked at Centenary church, Cartez K. Swartz at Roseville, Lou Course at Central, Capitole Leohner at Trinity; and Sadie Sheffer at Market Street. Newark also boasted a teaching deaconess and a nurse deaconess. Together they made 7,584 calls, 123 jail or hospital visits, addressed 478 meetings, had 566 opportunities for prayer and Bible reading, taught 245 hours of kindergarten, worked with the industrial school and Boys Club, spent 1,845 hours giving out garments, aided 190 families, gave out 47 food baskets, convinced 32 persons to join a church, placed 10 children in homes, and brought 95 scholars into Sunday School.²⁷

In 1906 the Board of Deaconesses, "meeting from time to time" came to some important conclusions about the deaconess movement in their midst. The Board reported that it "must soon be recognized as one of the chief instruments in meeting the demands of the 'fields that are white for the harvest'." In a reflective moment, perhaps, the members of the Board of Deaconess concluded that the deaconess movement "gives large promise to helping solve our Church problem." They did not, however, reveal the nature

of this problem. A hint may be gleaned from a further statement in their report which noted the "recent Deaconess movement" in 1905 had treated 20,000 sick persons in the United States," yet for 20 years not one person in the Methodist church treated sick." It appears the Board was concerned about the state of public health in New Jersey and the need for nurses to provide medical care for the poor. Indicative of this concern is the Board's pleasure at announcing that northern New Jersey now had a total of fifteen deaconesses in two Homes, including a new deaconess, Bertha Deane, who was completing her training as nurse at Sibley Hospital in Washington, D.C. Another deaconess, Rose Chichester, was listed as unlicensed, but a student at Sibley Hospital.

In another move to encourage the recruitment and education of new deaconesses, a Deaconess Training School was started at Trinity Church in Newark. The deaconesses occupying the Trinity parsonage vacated the building so that it could be used as the school to train new deaconesses. Bertha E. Myer and Mary S. Nodine were listed as students attending the training school while doing deaconess work. This development led to discussions of where the deaconesses would live and eventually to the establishment of a building fund of \$411. to start raising funds to have a permanent deaconess home in Newark.²⁸

Financial support for the Deaconess Home came from several sources. The Women's Home Missionary Society auxiliaries contributed half of their auxiliary dues in the city where the Home was located. Individuals made gifts and donations; local churches gave table supplies, and those churches employing deaconesses also contributed to their support paying a sum of \$200. per deaconess. Board of Deaconesses chairman Woodruff, discussing the financial support of the homes, wrote in his 1906 report, "Some churches are generous in their gifts of table supplies while there are other churches that need to be stirred up by the way of remembrance. It is but little trouble and sacrifice for the churches—especially of rural Districts—to gather churches these supplies and send them to the Home where all is so much needed." In Jersey City the deaconess movement was also flourishing and expanding its ministry. The Presiding Elder, Charles Anderson, wrote in his annual report, "The deaconess work in Jersey City is a mighty factor for good. There are six deaconesses in the Home, and many more could be given work if we could have them. Our demand is greater than our supply." Despite the shortage of deaconesses, the district did manage to locate an Italian speaking deaconess and assigned her to work with their Italian mission. They also opened a training school for deaconesses with Dr. Jesse Hurlbut and Prof. Charles Sitterly providing the lectures.

To raise needed funds for the Jersey City Home, in the fall of 1905 Mrs. George E. Backus organized a fair which was held in the local Elks Hall. It

²⁶*Official Journal, Minutes of the Newark Conference, 1905*, 46.

²⁷*Ibid.*, 56-57.

²⁸*Official Journal, Minutes of the Newark Conference, 1906*, 57.

netted a handsome profit of \$800. The Jersey City Home's superintendent Miss Beale, was associated with Mrs. Backus in "this great work of love, a band of noble women each of whom is truly an 'elect lady.'"

Rev. Anderson concluded his annual report by affirming the contribution of the deaconesses, saying, "The work of our deaconesses is not confined to Hoboken, Jersey City, or Bayonne but the Presiding Elders throughout their districts are constantly crossing the paths made and worn hard by the feet of these consecrated women. Their reward shall be sure."²⁹

The year 1907 marked the fiftieth session of the Newark Annual Conference commemorated at the annual conference session of Thursday, April 4th at the Morristown Church by a special service presided over by Bishop D. A. Goodsell who gave an address titled "Facing the Future." In 1907 the future of the deaconess movement seemed bright. On the Jersey City district the work of the eight deaconesses under the watchful eye of Miss Beal continued. A new ministry was begun with the Epworth League at West Side Church where a nurse, Bertha E. Deen, "a young woman of great gifts and thorough training, is given her services 'without money and without price' to relieve suffering in His name."

Once again, Mrs. Backus organized a fall fair which raised \$700. The Deaconess Home was also the recipient of a "handsome and valuable Gabler" piano by Miss Laura C. Pearsall of Ridgewood, New Jersey. Clearly the deaconesses in the Jersey City District had much assistance and support from the women of the district and Presiding Elder, Rev. Charles M. Anderson, was careful to credit them in his report writing that "many elect ladies not wearing deaconess garb" who in addition to house and church duties rendered sacrifice, efforts, and prayers for Home.³⁰

In the Newark District, the Presiding Elder, Jonathan M. Meeker, reported that the women of the Board was starting a building fund for a new Deaconess Home and added, "That a home is needed no one can doubt who has visited the present quarter." He acknowledged the need for a quiet, comfortable home in a pleasant location for these women who "spend their days in hard work amid unpleasant surroundings." In 1907 the Newark Home was under the superintendence of Miss Rebecca DeLancy. Rev. Meeker wrote, "The eight young ladies who have given themselves to this work have been abundant in labors and very successful in their endeavors."³¹

The Newark District expanded its ministry in 1907 by placing Miss Leha Watson as a Traveler's Aid deaconess at Penn Station in Newark "where her Christly interest in the stranger has aided nearly fifty persons

in bewilderment and need and left an impression of both divine and womanly grace which has freshened the faith of many a heart."³²

The work of the deaconesses in 1907 is impressive and included 14,084 calls, 152 visits to sick, 69 persons for whom employment was found, 4,254 hours spent in nursing, 3,898 garments given away, 12 children placed in homes, and 281 scholars brought in the Sunday Schools.

The Deaconess Board praised the conference's deaconesses saying, "The fact that these women are so tireless in their attention to the poor, the sinner, and those prejudiced against the church, together with their plain costume and small allowance, leaves no explanation for their toil and sacrifice except for the pure love of Christ and souls, which enables them to transform homes and lives in a most remarkable manner."

The Board Chairman Charles Woodruff lifted up the great need that existed for a "well appointed building" in each city and for more deaconesses. "The need grows every day. Every shipload of immigrants that adds heavy weight to the burden of our political, social, and religious life calls for a ministry which only a consecrated woman can give." Woodruff described the urban situation in terms that sound very contemporary: "Every residence that becomes a tenement when a family of means and culture forsakes the city for the suburb makes it more imperative that someone pure and strong enough to work miracles shall rescue the women and children of prey. We must save the neglected, discouraged, bitter, broken classes in our cities."

And in words written seven years before the First World War, Rev. Woodruff writes, "Our tenement districts are the trenches of the battlefield of human progress into which have fallen heaps of wounded who must be rescued and nursed back to spiritual life and moral health, else they will not only be lost to the cause of Christ and humanity, but will breed moral pestilence and plague." Who will come to the Christ's side "as he bends over these unfortunate ones," Woodruff asks and urges every minister in the conference and every woman in the Women's Home Missionary Society to "see to it that our young women hear the call of the Master, and enter this most helpful form of Christian service."³³

In 1908, the deaconess movement in the Newark Conference celebrated its first decade of service. The Board considered it a year of "marked progress in the development of our Deaconess work and a growing interest in the same throughout the Conference." The Newark Conference now had eighteen deaconesses in two homes; seven in Newark and eleven in Jersey City. This was an increase of two women.

Jersey City Presiding Elder Charles M. Anderson noted that they had started just "a little over ten years ago, but with one worker, and without a

²⁹Ibid., 45-46.

³⁰Official Journal, Minutes of the Newark Conference, 1907, 43, 59.

³¹Ibid., 49.

³²Ibid., 59.

³³Ibid., 60-61.

home. Today there are ten workers, occupying one of the best houses in the city, attended by the good will and best wishes of the community." He explained to readers of his annual report that the deaconesses' mission was "to relieve suffering of mind and body, to educate the needy in practical methods of economy and housewifery, to broaden the horizon of moral and religious vision, and to help others to help themselves." In addition to the other deaconesses in Jersey City, two deaconesses now worked with children at the Epworth Industrial School. Lamenting that their pay was just \$8. a month, Rev. Anderson asked more adequate support at an early date.

On the more optimistic side, Anderson announced that their "long dreamed of" new home is "now a happy and most gratifying realization." The property at 246 Summit Avenue, Jersey City, in one of the city's "most accessible and pleasant locations," consisted of a large lot and a house with thirteen rooms and a bath. At just \$15,500, the property was a great bargain for the Evangelization Union which purchased it with funds provided by selling a house on York Street, by subscriptions, and by selling lots on the property just bought. The York Street house had originally been acquired with generous gifts from J. W. Pearsall of Ridgewood and by Arthur E. Kline who contributed funds and also helped to finance the home.

The new Deaconess Home was formally dedicated February 13, 1908 with a program and social time "when its spacious rooms, halls, and stairways were filled with friends and well-wishers of the general Deaconess movement."³⁴

While encouraged by these developments, Board Chairman Woodruff again urged the Women's Home Missionary Society and the ministry of the Newark Conference to encourage women to enter deaconess work. "The need for deaconesses grows more urgent every day. Changes of tremendous import are entering into the problems of our church life." In a stirring call to action worthy of the Social Gospel movement of which he was clearly a part, Woodruff cited the U.S. census that reported 62% of the entire population of the Newark Conference was composed of persons of foreign parentage reminding readers that "there are twenty states and territories whose population is not equal to the number of persons of foreign parentage within our Conference." Chairman Woodruff leaves no doubt about the concern of the Board for the impact that immigrants were making within the geographic confines of the Newark Conference. "Of the remaining thirty-eight per cent of the population of our Conference, three hundred thousand are natives of other states than New Jersey, showing beyond question that we are approaching a state of social and moral chaos. This is no pessimistic view. There is no question but that the Church, with God's blessing and help, will bring order and victory out of these conditions. Chaos must proceed creation."

³⁴Official Journal, *Minutes of the Newark Conference, 1908*, 58–59.

The Board of Deaconess 1908 report closed out the first decade of the deaconess movement in the Newark Conference. In his conclusion, C. S. Woodruff made an eloquent justification of deaconess work:

But if man builds the state, woman as surely creates society. No hand but hers are deft enough and sensitive enough to tie up the broken strands of social and religious life in these great multitudes of strangers and aliens who are pouring into our cities, towns, and villages from every state in the Union and every land on earth. This is why the deaconess is assuming such importance and making herself so indispensable to our work. God and the Church are calling for a rapidly increasing number of these consecrated women. Let us see to it that those who should answer, hear the call.³⁵

³⁵Ibid., 74.

NORTHERN NEW JERSEY METHODIST HISTORY A BIBLIOGRAPHY OF AVAILABLE PUBLICATIONS

William T. Noll

Over the years, the Historical and Archival Society of the Northern New Jersey Conference has published a great deal of material on the history of Methodism within our conference. For this first issue of the revised "Circuit Writer," we have prepared a descriptive bibliography of these various publications. They are listed and described chronologically and then indexed alphabetically by subject matter.

1860: *Memorials of Methodism in New Jersey* by John Atkinson is a history of eighteenth century New Jersey Methodism.

1907: *Newark Conference Fiftieth Anniversary* contains a program, a directory of conference members, a brief history of the Morristown Church and an historical sketch of the conference by John F. Odd.

1951: *Handbook for Parish Historians* by Vernon Boyce Hampton contains guidelines for local churches and a brief conference history by John Lytle.

1957: *Newark Conference Centennial History, 1857-1957*, edited by Vernon Boyce Hampton, contains 586 pages on every aspect of conference history, including brief histories of every local church.

1978: Two articles were included in this volume, each written and edited by Henry Lyle Lambdin:

"The Civil War Diaries of James B. Faulks" contain diary excerpts of a young Methodist pastor who volunteered to serve the Northern troops during the War Between the States.

"The Personal Diaries of John Summerfield Coit" tell the life story of a Methodist Preacher in the middle of the nineteenth century.

1981: *The Diaries of Stephen S. Day, 1895-1934* by Henry Lyle Lambdin is a biography with diary extracts of a prominent nineteenth century New Jersey layman.

1982: *Update, The Changing Scene in the Northern New Jersey Conference, United Methodist Church, 1957-1982* was compiled by Robert J. Duncan, Sr. and edited by Frank S. Mead and William M. Twiddy. This publication, honoring the 125th anniversary of the conference, updated the Centennial history, including articles on various aspects of conference history and paragraphs on each local church.

1984: Two articles were included in this volume edited by Michael J. McKay:

"The Journals of the Rev. Thomas Morrell, New Jersey Patriot and Preacher, 1747-1838," edited by Robert Drew Simpson provides biographi-

cal material and journal extracts from one of the early preachers of American Methodism. Before entering the ministry, Morrell served with distinction as a militia captain (later major) in the American army during the Revolutionary War.

"The Maverick Strain: Dissent and Reform in the United Methodist Tradition" by Kenneth E. Rowe analyses the history of dissent within American Methodism.

1985: Three articles were included in this volume edited by Robert Simpson:

"On the Trail of Francis Asbury" by Barbara B. Tomblin studies the social origins of Methodism in northwestern New Jersey, and includes materials of interest to historians and genealogists.

"Untrod Paths" by Frances Lawrie Noll contains brief biographies of notable clergy women who served the conference between 1869 and 1984. An appendix gives data for all clergy women serving the conference at the time of publication.

"A Forgotten Chaplain of the Civil War: Commander John L. Lenhart" by Robert Drew Simpson contains research on the life of the first naval chaplain in American history to die in battle. Rev. Lenhart was a member of the Newark Conference.

1986: *Skeletons in Our Church Closets*, edited by Robert Drew Simpson contains "Unique, Amusing, and Human Incidents From the Life of Our Churches."

1987: *The Story of Our Ethnic Churches*, edited by Robert Drew Simpson, contains four articles:

"Early Ethnic Ministries Among Euro-American Immigrant Communities" by William T. Noll.

"African-American Ministries" by Alfred Morgan Waller, Jr.

"The Hispanic United Methodist Churches" by Gladys Fuentes.

"Development of Korean-American Ministries" by Hae-Jong Kim.

1988: *Visiting the Past, Present, and Future, A Tour of Methodism in Northern New Jersey* by William T. Noll contains four guided tours of historic sites in Northern New Jersey Methodism, following the itineraries of some of Bishop Francis Asbury's many visits to the state.

1989: Two articles were included in this volume edited by Robert Simpson:

"One Hundred Twenty Five Years of Methodism" by John G. Lytle is a history of the Newark Conference was prepared as a part of the conference's strategic planning in the 1980's. It covers the years 1857 to 1965.

"A History of the Eastern District Church Society" by William T. Noll covers district-wide urban ministry initiatives in an area encompassing Essex and Hudson Counties.

1990: *One Methodist Post Card Album*, edited by Robert Drew Simpson with introduction by William Turkowski, contains post cards from the churches of Hunterdon, Sussex, and Warren Counties.

1991: *Our Second Methodist Post Card Album*, edited by William T. Noll, contains post cards from the churches of Bergen, Hudson, and Passaic Counties.

1992: *Our Third Methodist Post Card Album*, edited by William T. Noll, contains post cards from the churches of Essex, Morris, and Union Counties.

1993: *Our Fourth Methodist Post Card Album*, edited by William T. Noll, contains post cards from the churches of Middlesex, Rockland and Somerset Counties and the Port Jervis Area.

1994: "Doing My Duty": *A Brief History of Military Chaplains in the Northern New Jersey Conference* by Barbara Brooks Tomblin traces the heritage of military chaplains in our conference and contains memoirs of several chaplains.

1995: *Camp Tabor, A Story of Camp Meeting* by Mary Harriett Norris. Introductions by Robert Drew Simpson and Megan Demarest Simpson.

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